463 So far as I can see, specialization is not strict but there is a tendency for sons to follow their father's trade.

4216 They say that there are not many who have run up debts
465 with the Chinese. For the most part if it is necessary to
499 borrow some money the local people try to do it from some-
466 one in their own family (this is quite different from Java and elsewhere). There are perhaps one hundred men who work for wages. They work in offices, in stores, in schools, and some as common laborers. But most of the people do not work for wages. I asked, after Thierens told me that it was easy for them to get money if they were willing to work as coolies on roads, if this were true. Andi said that it was true only for the city. Road work on the roads in Bone is done by heerendienst which amounts to seven days' labor every three months. In Watumpone the laborers get 75 sen per day and this is not enough even for their food, so they won't work at
[435] it. They said that even in offices one might get only f. 30 per month, and one meal costs about f. 1. He was much concerned about wages and prices. I heard later from a tobacco man who was English that women work in drying sheds for 75 sen per day. They are asking for f. 1 per day.

563 As for the shops and stores, a few Buginese are shop-
443 keepers (as I remember, four), and the rest are Chinese. The
492 Kepala kampong owns a brick factory, and this is the only
433 manufacturing center in the area.

Bukaka, September 9, 1949. Third day: I went on with the
661 schedule. Concerning political life, a certain amount of discomfort was raised as a result of our discussion. Luckily only Andi and a close friend were present. Andi said that there was so much fear that it was impossible for them to discuss things openly. He said his friend was trustworthy, but that others might inform on him, and if he merely discussed Bone or Indonesia or especially the Republican politics he would lose his job. And he would probably be arrested. In other words any political discussion here regarding Indonesia means jail. The only things that might be discussed cautiously would be those concerning extra-Indonesian politics, for example, diplomatic relations, the United States, China, Russia, India, but even here one has to be careful.

208 Concerning communism, they said there is much propa-
668 ganda against it coming from Makassar, But especially strong propaganda against it comes from the Republic. They said that it is very effective because those responsible for it use the line that communism is against Mohammedanism; and this is sure to work here where Mohammedanism is the next most important thing to adat.

Makassar 066

829 As for the ideas of the horizon of political life,
208 he said that outwardly there had been no change, and that the horizon is actually non-existent.
521 However, he suspects that much more goes on beneath the surface. He said that every man, even the lowers, knows about the Java troubles. But one never hears a word about this in public. As for outside places, they know a lot about the United States and Russia, that is, they know about the troubles involved. They know the communists have China. And they know that India is free. They know about the Pakistan-Hindustan trouble. They know a little bit about Burma. And they know that MacArthur wants to use Japan against Russia. They know the Philippines are free. They know Germany wants to fight against Russia. All of this is known in varying degrees, but in general much news goes on under cover. Most knowledge, however, centers around the United States, Russia, and China. A poor last is India.

As for colonialism, Andi said this is another jail matter. People just keep their mouths shut. But he knows, and thinks other people know, that the radjas and the Dutch are working together. I made a speech on this and he agreed. I can see that he knows quite a bit, and is probably very Republican in sympathy, which means that he and his fellows must talk quite a bit on the side.

661 As for ideas about Holland and the like, that is also taboo.
829 As for any knowledge of other countries' politics, as above it
521 centers mostly around the United States, Russia, China, and then last India. Some knowledge is shown concerning Germany
203 and Japan, and other Southeast Asian countries. They obtain this knowledge via movies; little information reaches them indirectly from radio sources (i.e., one hears a broadcast and relates the news to others), for example, from the Voice of America or the Republican radio. Some news also travels by rumor and from papers or from people who read papers. Political subjects are seldom or never discussed in public. Such discussions may go in the homes and in secret, but only in intimate circles and even then the people are quite wary. I asked the Controleur about this and he said there were two viewpoints: First, that in 1946 there was a great deal of political trouble here involving extremists, and many were killed. Thus politics seems dangerous and must be suppressed or else it will lead to trouble. The other, to which he and the Assistant Resident incline, is that if they suppress discussion of these matters to a certain degree here there will certainly be an explosion someday. He thinks it would be better if the nobles would get on a more political basis or on the political
665 bandwagon and into political parties. He said that Bone is the
668 only state in South Celebes which has no parties. This seems

The principal said that Buginese pupils are not bright. He said that the girls in particular are dumb. It is necessary to separate the boys and the girls at play because the boys are extremely obscene, especially the Radja's son, who, according to the principal, was a scoundrel anyway. The upper boys are especially bad with the girls. The lower boys act better. As the principal says, this is probably because most of the school girls are uppers and therefore the lower boys wouldn't dare fool around with them. This is in line with the most powerful of taboos. It seems that only upper girls go to his school, although there are many lower boys. 153 857 565 831 876

Andi says that the price [probably refers to bride price --Analyst] of an upper is usually f.40 "plus one person." Now they do not give a slave, but use the same expression, and add f.48 more to bring the total to f.88. High ones may add on more if they wish. From my window I saw a noble going to work one morning. He was a big man wearing a seersucker suit and a gold bordered songko. Ten paces behind him was his man carrying a brief case, wearing a white shirt and pants and a velvet songko, with a kris stuck in his belt. This is a notable picture of mixture: suit, brief case, seersucker suit, songko, rank, office work, etc. 583 565 435 291 177 554

One night there was a big noise in the market place. The information office had sent a movie on erosion which is a big problem here. A big crowd gathered, but the Assistant Resident said that even the Arumpone, who sat next to him, did not understand the film. He kept asking what it all meant. This demonstrates that films must use local scenes and more understandable material in attacking such problems. It would be like trying to explain erosion to the United States farmers by showing pictures of Bone and rice. 546 208

Pasar Malam [Evening fair--Analyst] is held here for six days starting with Lebaran Hadji. This takes place in the pasar building. To get in one pays f.0.50. The main form of entertainment is gambling, most of which consists of playing the Chinese button-counting game, with much wagering. There is a troup of padjoge, but little dancing. The whole thing is dull and unimaginative, like the Buginese themselves. How different this is from the fine dancing I saw in the Batavia Pasar Malam. 535 517 525 368

I told Thierens about the relatively few children here. He asked a noble about this, who said it was because of the tremendous divorce rate here. He explained that after marriages are arranged the couple often separate after a very short time. Thus there is little chance to breed. Then too a man often refuses to give the surat talak (divorce papers) and the woman cannot remarry. 586 153 163